

# ALABAMA BAPTIST.

ORGAN OF THE BAPTIST STATE CONVENTION.  
VOL. 24.

"SPEAKING THE TRUTH IN LOVE."  
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## ALABAMA BAPTIST.

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terest to write for terms. This paper has  
a wide circulation in Alabama among the  
100,000 white Baptists.

Entered at the Post Office at Montgom-  
ery, Ala., as second class mail matter.

For the Alabama Baptist.  
A Georgia Meeting.

Dear Baptist: The Baptist people  
at this place took advantage of  
our proximity to your state and  
borrowed evangelist H. L. Martin  
for a most delightful and we hope,  
profitable series of meetings. Bro.  
Martin was with us a little less  
than two weeks. He went away  
with the hearts of the community  
and an earnest request to "come  
again," which we hope he will do  
in the near future. He preached  
the word with great power and  
demonstration of the spirit, God  
working with him, as we trust, to  
the building up of Christians, to the  
conviction of sinners and to the es-  
tablishing of the weak. During  
his stay twenty-nine applied for  
baptism and one was received by  
letter. To these we add one who  
was awaiting baptism when the  
meeting began.

The pastor found Bro. Martin a  
most agreeable and efficient helper.  
He stands by the Bible in his argu-  
ment. It has rarely been the priv-  
ilege of the writer to hear so many  
strong discourses in succession.  
Georgia may borrow him again, but  
he belongs to you. Be patient with  
his inclination to "union meetings."  
He will get out of that mistake  
when he sees it. May God bless  
him and make him a blessing.  
E. Z. F. GOLDEN.

Cuthbert, Ga.

"No Time."

Some people are constantly af-  
firming that they have "no time."  
Solicit their help in some form of  
beneficent activity; they have "no  
time." Ask them to accompany  
you on some errand of mercy; they  
have "no time." Advise them to  
read some informing and quicken-  
ing book which, you are sure, will  
be of special benefit to them; they  
have "no time." Suggest that they  
pursue some systematic course  
of reading, like the Christian Cal-  
culation Course; they have "no time."  
The marvel is, in view of their  
constant complaint, that they have  
enough time in which to eat and  
drink and sleep; but they are in a  
manic state. The fact is, that this  
excuse of "no time" is, in ninety-  
nine cases out of a hundred, no  
substantial basis in fact. It is largely  
a question of inclination. Most  
people find time to attend to things  
towards which they are strongly  
inclined. Or it is a matter of in-  
clination. The men of marked achievement,  
whose careers have seemed to be  
miracles of industry, are men who  
have made wise use of the hours,  
guarding diligently against waste.  
As a rule, spare half-hours are not  
wasting to the most industrious  
men. They make such vigorous  
use of the minutes while they work  
that they secure some leisure. It  
is wonderful, too, how much can  
be accomplished in spare half-hours  
and odd moments of leisure. A  
busy pastor, with the care of a  
large church upon his heart, and  
public activities of various kinds  
making frequent drafts upon his  
time and energy, decided to set  
apart just half an hour every day  
for the reading of some book out-  
side the regular routine. Upon the  
shelves of his library stands a series  
of masterpieces of literature, his-  
tory, poetry, biography, criticism,  
which have become his intellectual  
possessions—the rich fruitage of  
spare half-hours. Young people,  
do not impose upon yourselves, nor  
cut yourselves off from means of  
intellectual and spiritual culture, or  
from blessed possibilities of Chris-  
tian service by the shallow fiction—  
"no time."—Baptist Union.

## Southern Baptists—Summary of Denominational Statistics, 1896.

COMPILED BY LAWRENCE BURROWS, D. D.

Aggregate Membership.	2,845,845
Churches.	14,900
Col. Baptists.	14,900
White Baptists.	2,830,945
Total Membership.	2,845,845
Death.	1,100
Emancipation.	1,100
Exclusion.	1,100
Letter.	1,100
Restoration.	1,100
Experience.	1,100
Letter.	1,100
Baptism.	1,100
Churches.	1,100
Ordained Ministers.	1,100
Associations.	1,100

STATE	Aggregate Membership.	Churches.	Col. Baptists.	White Baptists.
Alabama	245,845	1,400	1,400	244,445
Arkansas	145,845	900	900	144,945
California	145,845	900	900	144,945
Florida	145,845	900	900	144,945
Georgia	145,845	900	900	144,945
Illinois	145,845	900	900	144,945
Indiana	145,845	900	900	144,945
Iowa	145,845	900	900	144,945
Kentucky	145,845	900	900	144,945
Louisiana	145,845	900	900	144,945
Mississippi	145,845	900	900	144,945
Missouri	145,845	900	900	144,945
Nebraska	145,845	900	900	144,945
Nevada	145,845	900	900	144,945
New York	145,845	900	900	144,945
North Carolina	145,845	900	900	144,945
Ohio	145,845	900	900	144,945
Oklahoma	145,845	900	900	144,945
Pennsylvania	145,845	900	900	144,945
Rhode Island	145,845	900	900	144,945
South Carolina	145,845	900	900	144,945
Tennessee	145,845	900	900	144,945
Texas	145,845	900	900	144,945
Virginia	145,845	900	900	144,945
Washington	145,845	900	900	144,945
West Virginia	145,845	900	900	144,945
Wisconsin	145,845	900	900	144,945
Wyoming	145,845	900	900	144,945

## For the Alabama Baptist.

### A Church—Its Members.

A church is a society of baptized  
(dipped) believers in the Lord  
Jesus Christ, recognizing him alone  
as law-giver and the Bible only as  
the rule of faith and practice, cov-  
enanting together for mutual in-  
struction and edification (loving and  
helping one another), having for  
her object the spread of the gospel  
in all the world. The Lord Jesus  
Christ organized the church in the  
early part of his ministry, not  
many months after his baptism.  
Taking his disciples, the twelve  
apostles after their ordination, up  
into the mountain, leaving the  
multitude in the valley, was a no-  
table event in the world's history.  
See Mark 3:13, 14. Here the Sa-  
viour takes material already pre-  
pared (Mat. 3:12), the fulfilment of  
two or more prophecies, and in-  
stitutes a church.

has no special place to meet, some-  
times it is at one place and some-  
times at another, but guided by  
Christ all the time. Meeting in  
the upper room on the night of  
Christ's betrayal, he there and then  
instituted the Lord's Supper in the  
church already organized. This is  
a small beginning, but she  
rapidly strides a little later, on  
Pentecost, Acts 2:41. This first  
church continued to meet here till  
Jerusalem was destroyed by the  
Romans, A. D. 70.

The duty of a church is essen-  
tially twofold in its nature. First,  
she must instruct her own members  
in the ways of holiness, teaching  
them more and more the beauties  
of the divine character, inculcating  
in them the principle of divine  
truth, and begetting within an  
earnest desire to please the God of  
all grace. When a church dis-  
charges her duty regarding the de-  
velopment of Christian character,  
instructing, admonishing, and ex-  
horting her younger members to  
live godly lives, she becomes  
stronger and stronger by the efforts  
thus put forth. To unfold the ar-  
chetype truths in the word of God as  
each church has the ability, both  
through her pastor and working  
herself in prayer meeting, Sunday  
school, young people's society, and  
otherwise, is not merely a privilege  
but a sacred duty.

When the Lord of heaven, Jesus  
Christ, organized, set up his church,  
he gave the members "power  
against unclean spirits." Mutual  
benefit to themselves (except Judas,  
who must fulfill Ps. 41:9) and the  
good of others came as the result of  
the instruction and power given to  
the apostles on the mountain where  
they were developed, to some extent  
at least, many strong characters and  
wonderful preachers. We do not  
see how they would have been as  
grand and noble men as they  
were and are if the churches had  
failed to do their important work.

Thus it seems that one of the divine  
privileges of a church is to train,  
develop, unfold the latent forces of  
her members. She owes it to the  
Master because of what he has al-  
ready done, together with the inti-  
mate relation she sustains to him;  
and then, to herself, that she might  
come forth in her power, causing  
wonder and admiration in others,  
and thus glorifying God in the  
world.

Second, it is due the sinners, in  
Christian and heathen lands, that  
the churches be interested in them,  
because of God's love to the world.  
This is her other duty, and one of  
the very objects of the church's ex-  
istence. Never since the organization  
of the church by the Saviour has  
any church died because of too  
much zeal for God in the salvation  
of sinners. "Died because she did  
too much mission work" has never  
been inscribed on the epitaph of  
any extinct church. Our Lord  
loved sinners, preached to them,  
saved sinners, and how can any  
church fail to be loyal to Jesus Christ  
and fail to manifest his spirit? (See  
Rom. 8:9.) The church is God's  
ordained and predestinated means  
for preaching the gospel; it is "the  
pillar and ground of the truth,"  
1 Tim. 3:15. It is by or in the  
churches that God's truths shall  
stay in the world. The broad  
sphere of the church's mission is the  
salvation of souls and the glory of  
God in all the world. To dissem-  
inate knowledge, to advance public  
virtue, to mitigate human suffering,  
to help the poor, all these are good  
and Christians may engage in them;  
but "the one special and unique  
object of the church's life" is to re-  
generate human souls by preaching  
the gospel. "The Capital of our  
salvation" has given his order,  
"Go ye into all the world and  
preach the gospel," which will be  
his own proof, as Dr. A. B. Camp-  
bell said. The church was insti-  
tuted by Jesus Christ for a purpose,  
for he knew what man is, and he  
fully understood man's great  
need, the grace of God to purify  
his sinful being. To warn sinners  
to flee from the wrath to come and  
point them to the Lamb of God is  
a little work here, the grandeur  
of which eternity alone shall tell.  
The unique purpose of each per-  
son's life is the salvation of his own  
soul. Hence arises personality in  
religion and separate responsibility  
for one's own conduct. Every  
thing, then, in moral or immoral  
conduct may be traced to the will,

## For the Alabama Baptist.

### From Miss Willie Kelly.

"He can be touched." Till we  
have experienced it we are scarcely  
aware how much the sum of human  
happiness in the world is indebted  
to the love of sympathy. In the  
last four months I have received  
a number of letters, some of which  
were for me to answer them im-  
mediately, and I ask a little space in  
my own dear ALABAMA BAPTIST  
to thank my numerous friends for  
all those helpful words. How  
these last few months with such  
words as these: "I am praying for  
you," "We pray for you at every  
morning prayer." Dear friends,  
they are little words, but they mean  
a great deal to me, and I thank you  
each one for them.

Truly some one has said, "Grief  
after grief brings us to joy."  
Broken in spirit, we are made  
whole; humbled, we are exalted,  
and still I can say:

"When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love and praise."

Again I thank you each one, and  
ask you to pray for me, that I may  
conquer all difficulties, rise above  
sorrow, and that my Father may be  
glorified in me; and last of all,  
pray for us here in Shanghai, that  
we may be able to turn many souls  
unto the Lord.

Your Missionary to China,  
WILLIE H. KELLY.  
48 O'd North Gate, Shanghai,  
China, April 28.

Appointments of Rev. Joseph  
Shackelford.

I will preach at the following  
churches and places in the Mus-  
cogee Association at the times  
mentioned. When not stated other-  
wise, 11 o'clock will be the hour:

Services.  
Mt. Hope, 13th, at night.  
New Prospect, 14th; two services.  
Gum Springs, 15th; two services.  
Okaloona, 16th; two services.  
Mt. Zion, 17th; two services.  
Macedonia, Franklin, 18th; two  
services.

Bethel, 19th; two services.  
Bethany, 20th.  
Liberty, 21st; two services, day  
and night.

Leighton, 22d, night.  
Mt. Pleasant, 23d; two services.  
Mt. Stanley, 24th; two services.  
Mr. James Porter's, 25th, at night.  
Hillboro, 26th and 27th p. m.  
Flower Hill, 26th, 3 p. m.  
Trinity, 27th; two services.  
Robinson's School House, 28th,  
Macedonia, 29th.

Shady Grove, 30th.  
Where we have two services in  
the day, the brethren are expected  
to have dinner at the church. The  
members of the churches are ear-  
nestly requested to come out.

JOSEPH SHACKELFORD.  
For the Alabama Baptist.

Appointments.  
After having printed Bro. Pres-  
ton's appointments on the first page  
we received the following from  
Bro. J. W. Stewart:

Dear Baptist: Please change list  
of appointments, sent last week, to  
the following:

IN JUNE.  
Georgiana, Wednesday, 2d.  
Athol, Thursday, 3d.  
Mt. Pleasant, Friday, 4th.  
Clayman, Friday, 4th.  
Macon, Saturday, 5th.  
Macon, Sunday, 6th.  
Macon, Monday, 7th.  
Macon, Tuesday, 8th.  
Macon, Wednesday, 9th.  
Macon, Thursday, 10th.  
Macon, Friday and Saturday, 11 and  
12.

Newton, Sunday 11 a. m., 13th.  
Mt. Ararat, Sunday, 8 p. m., 13th.  
Coke Creek, Monday, 14th.  
Catawba Springs, Tuesday, 11 a. m.,  
15th.  
Flomaton, Tuesday, 8 p. m. to Sat-  
urday, 15-19.

It is intended to make the four-  
th meeting at Flomaton a minis-  
ters' institute. Brethren of the  
churches are expected to give pub-  
licity to these appointments. It is  
hoped they will arrange to have all  
day service at as many churches as  
practicable. Let all the ministers  
in the association attend all these  
meetings, if possible. Brethren of  
the churches, arrange your work so  
that your families can attend every  
service at your respective churches.  
Bro. Preston will help every one  
who hears him willingly.

J. W. STEWART,  
Chairman Ex. Com.

## Extracts from Report of Home Mission Board.

The hardest year ever experi-  
enced by the Home Mission Board  
has passed into history.  
We began it with a debt of  
\$5,000, and an obligation to pay  
\$5,700 on the house of worship  
purchased for the First Church in  
New Orleans, making a total of  
\$10,700 over and above the support  
of our missionaries required to meet  
our financial needs for the year.

The Board found itself unable to  
reduce to any great extent its ap-  
propriation of the previous year  
without impairing the efficiency of  
its work.

The Board must be allowed to  
express its grateful acknowledg-  
ment to the Women's Mission So-  
cieties of the South who, under the  
leadership of the executive com-  
mittee of the Women's Mis-  
sionary Union, did invaluable ser-  
vice for us in the generous con-  
tributions they made and in the in-  
terest they created in behalf of the  
work of the board.

SUMMARY.  
Summary of work for the past  
conventional year is as follows:

Missionaries, 372  
Weeks of labor, 11,075  
Churches and stations, 1,963  
Sermons and addresses, 48,508  
Prayer meetings, 11,237  
Religious visits, 62,175  
Baptisms, 4,709  
Received by letter, 4,746  
Total additions, 9,455  
Churches constituted, 139  
Houses of worship built, 57  
Houses of worship improved, 129  
Am't expended on houses  
of worship, \$52,040

Sunday schools organized, 313  
Teachers and pupils, 10,725  
Bibles and Testaments, 8,337  
Tracts distributed (pages) 645,349

The State boards of Alabama,  
Arkansas, District of Columbia,  
Florida, Georgia, Indian Territory,  
Kentucky, Louisiana, Maryland,  
Mississippi, North Carolina, Okla-  
homa Territory, South Carolina,  
Tennessee, Texas, Virginia, West-  
ern Arkansas and Indian Territory  
and Western North Carolina are in  
co-operation with us in part or the  
whole of their work.

ALABAMA.  
The work in Alabama was  
among the negroes, under the  
co-operation plan, and cannot be  
fully stated. The following is ap-  
proximate. Number of mission-  
aries, 3; weeks of labor, 156; sermons  
and addresses, 763; prayer meet-  
ings, 122; religious visits, 126; baptisms,  
12.

The board has paid during the  
year \$5,416.09 on houses of wor-  
ship. The greater part of this was  
paid on contracts made previous to  
the beginning of the financial year.  
It is perhaps needless to remind the  
Convention that this is investment,  
not expenditure. If to this we add  
the amount \$51,540 collected on the  
fields by our missionaries, and ex-  
pended in the construction and im-  
provement of houses of worship,  
we have a total of \$57,086.09 added  
to the value of the property of the  
denomination as part of the work  
of the board.

MISSION DAY IN SUNDAY SCHOOLS.  
The collections made at the time  
selected for the Sunday schools to  
make their annual contribution to  
missions, realized to our board  
above \$2,000.

The Sunday school board gen-  
erally undertook the work of raising  
this money, and the entire work  
was done without a dollar's ex-  
pense to the Home and Foreign  
Mission boards, who were the re-  
cipients of the entire contribution,  
which was equally divided between  
them.

Our hearty thanks are due to our  
brethren of the Sunday school  
board for their generous labors in  
our behalf.

For the Alabama Baptist.  
A Church Burned.

Dear Baptist: A year ago a Baptist  
church was organized 5 miles  
northwest of Athens, Limestone  
county, with 8 members. They  
went to work to provide a place of  
worship. They soon secured a site  
to build on, and then succeeded in  
building a very good little house.  
Held a protracted meeting of eight  
days in August, and there were 42  
converts. Thus the church grew  
from 8 to 50 members. This was  
too much for some of our jealous  
neighbors who have more zeal than  
religion or honesty; they could  
bear our prosperity no longer, so  
the torch was applied and our little  
house which we so much loved was  
soon in ashes. Since then we have  
been hard at work to repair our  
loss. We are still in debt some on  
our first structure, but have gotten  
together a good part of the material  
for another and larger house.  
We must have flooring, shingles  
and such to complete our house,  
and we want to get it ready for our  
meeting in August next. We are  
all poor, and not able to meet the  
emergency. How many of our  
sister churches in Alabama will  
give as a helping hand? Twenty-  
five or fifty cents from each church  
would enable us to finish our house  
and procure stoves. Brethren and  
sisters, this is work for the blessed  
Savior; help us in this hour of  
need, and if you ever need a help-

## ing hand we will remember you to the full extent of our ability, and blessings upon you.

Contributions may be sent to  
Rev. Whit. Hilliard, our pastor,  
or E. E. Key, deacon, Athens,  
Ala., or to the undersigned.  
J. V. LINDARD, Church Clerk.  
Cartwright, Ala.

For the Alabama Baptist.  
The Penalty of Activity.

He who would be very active in  
any good cause, or in any sphere of  
a greater or less penalty in conse-  
quence. And such penalty comes  
from various sources. It may be re-  
sulting from the fact that he is re-  
spected and admired, and such should  
be his reward. It may be the re-  
sult of some crabbed critic, de-  
nouncing him for his forwardness,  
his love for conspicuousness, his  
itch for notoriety. His motives are  
to be accused. He will receive  
hints, if not plain words, that he  
cares far more for prominence and  
popularity than he does for accom-  
plishing the best welfare of his  
fellows. Let a young member of  
a church evince a desire to do all in  
his power to promote the highest  
welfare of the church, and one of  
the penalties which he will receive  
in consequence of his great activity  
will be that he is thirsting for dis-  
tinction. Somebody's jealousy will  
be set afloat and it will flash out  
upon the earnestly active one. The  
jealous person is afraid that the  
zealous worker will get so far  
ahead of him as to leave him in the  
lonely shadow of obscurity; and,  
besides, the worker is getting so  
much credit for his effectiveness  
that the critic must say hard things  
about him just to relieve himself of  
his bad burden. Whoever knew a  
thoroughly Christian worker who  
did not have to suffer some sort of  
mean penalty because of his activity?  
If there be any such they are  
very scarce. And observe that if  
one, who is capable of doing a  
great deal of work, be inactive he  
is condemned for his indifference.  
Is it not very difficult to please  
some folks?

C. H. WETHERS.

List of Appointments  
Made for A. E. Burns, evangelist,  
State Mission Board, in the Ca-  
haha Valley association, of St.  
Clair county, Ala.

IN JUNE.  
Mt. Pleasant, Friday, 4th.  
Cook Springs, Saturday, 5th.  
Bethel, Sunday, 6th.  
Union Springs, Monday, 7th.  
Friendsburg, Tuesday, 8th.  
Pine Forest, Wednesday, 9th.  
Cool Springs, Thursday, 10th.  
Revere Grove, Friday, 11th.  
Gum Springs, Saturday, 12th.

The services will be held at 11  
a. m. unless otherwise stated.  
The above list of appointments  
is published for Bro. Burns, our  
evangelist, and all Baptists are  
urged to meet him at these appoint-  
ments. Brethren, our cause de-  
mands for us on our part, and it  
will do you good and the cause good  
for you to meet him.

N. A. HOOD, J. W. INZER,  
J. A. GLENN, E. B. MOON.

For the Alabama Baptist.  
In Texas.

Bro. Editor: Please allow me to  
thank the good but unknown broth-  
er through whose kindness I have  
been receiving the ALABAMA BAP-  
TIST regularly for about two  
months. I love the paper and the  
brother who sends it. I see in the  
paper the names of so many people  
with whom I am acquainted. I  
was born and reared in Perry coun-  
ty, Alabama, and love the good old  
state. In early manhood I wan-  
dered off to Texas, leaving friends  
and kindred, and more than all my  
good old mother, who still remains  
at the old home place. I have made  
two visits home, and hope to make  
at least one more before the final  
earthly separation takes place.

Not only did I leave home and  
friends when I came to Texas, but  
like so many other young men, who  
come out here, also wandered away  
from God and Christian duty.  
Churches were convenient, but I  
kept away from them. But, thanks  
be to God, the Prodigal Son re-  
turned last summer, and since that  
time I have been perfectly happy.  
My wife is a good Christian, and I  
suppose it was through her prayers  
that the prodigal returned. I am  
now trying to do my duty in the  
church.

Clarendon is a beautiful little city  
of 1200 inhabitants, and is the  
court house town of Donley county,  
in northwest Texas. There are six  
churches here.

Excuse so much talk about my-  
self.  
W. W. HAGGARD.  
Clarendon, Texas.

The Chinese who live in the boat-  
houses on the river are proposing  
to turn English. On one boat I saw  
the sign of a dealer who said he  
sold at "Retail and Wholesale." A  
laundryman had a sign proposing  
to "unpurify the garments and give  
disatisfaction to the public."—H.  
A. Tupper, Jr.

## Central Committee.

WOMAN'S CENTRAL COMMITTEE.—Mrs.  
L. F. Stratton, President, Birmingham;  
Mrs. B. D. Gray, Vice President, Bir-  
mingham; Mrs. I. C. Brown, Secretary,  
East Lake; Mrs. G. M. Morrow, Treas-  
urer, Birmingham; Mrs. G. B. Eager, Vice-  
President Ex. Com., Montgomery.

PRAYER CARD.—JUNE.  
Cuba—"Surely the wrath of man  
shall praise thee; the remainder  
thou shalt restrain." Missionaries,  
24; churches and stations, 5; mem-  
bership, 2,775; baptisms, 75.

Study Topic.—Providential over-  
rulings. The political situation.  
Effect of the war on mission work  
in the island. Christian conduct  
an object lesson to Romanists.

CUBA.  
The present condition of our  
work in this island is so favorable  
under the existing adverse condi-  
tion as to be a matter of congrat-  
ulation.

The pastors are all in this coun-  
try. When it was no longer safe  
for them to remain at their posts,  
by advice of the Board they came  
to Florida, where most of them  
have been laboring among the large  
Cuban population in that State.  
The continued excitement among  
these refugees and the severe strug-  
gle many of them must make to  
secure subsistence is very unfavor-  
able to the progress of truth among  
them. And yet there have been  
good results, especially in Key  
West.

THE SCHOOLS AND CHURCHES.  
In Cuba our schools have not  
been disturbed and are still in op-  
eration, apparently as flourishing  
as ever.

Our brethren and sisters hold  
their usual Sabbath services, and  
edify each other by their exhorta-  
tions to hold fast the truth in these  
times of trial. They have met such  
enemies before, so that they are not  
now terrified by these adversaries.  
They await in prayer and hope for  
the dawning of a better day.



# Alabama Baptist.

MONTGOMERY, JUNE 3, 1897.

## Directory for the Baptists of Alabama.

### OUR BOARDS.

The State Board of Missions, located at Montgomery, W. C. Hodson, Corresponding Secretary, Montgomery, Ala. Book Department, J. B. Collier, Secretary, Montgomery, Ala. J. L. Thompson, Treasurer, Montgomery, Ala. Ministers and Their Post-Offices: J. L. Thompson, Geo. W. Ellis, W. E. Pierce, T. L. Jones, Geo. B. Eager, Jonathan H. Hartselle, W. B. Davidson, Montgomery; A. J. Dickinson, H. S. D. Mallory, Selma; W. C. Cleveland, Columbus; F. T. Hale, Birmingham; W. E. Hudson, Opelika; S. A. Adams, Jackson; M. F. Brooks, Brewton; N. C. Underwood, Brundage; J. P. Wood, Troy; J. J. Taylor, Mobile; E. E. Pettus, Hartselle; J. P. Shaffer, Dadeville; A. B. Campbell, Troy; W. J. Elliott, Montgomery.

OPERA'S HOME BOARD.—G. R. Farnham, President, Evergreen; J. W. Sawyer, Secretary and Treasurer, Evergreen; P. T. Hale, Z. D. Rely, J. C. Bush, C. S. Rabb, F. M. Bruiser, C. L. Gay, John Cunningham, Matron of Home, Mrs. Clara W. Ansley, Evergreen.

BOARD OF MINISTERIAL EDUCATION.—W. A. Hobson, President, East Lake, W. R. Sawyer, M. M. Wood, W. M. Blackwelder, A. B. Johnston, E. F. Enslin, C. C. Jones.

BAPTIST YOUNG PEOPLE'S UNION OF ALABAMA.—Prof. H. M. Mell, Auburn, Secretary and Treasurer.

### OUR SCHOOLS.

Howard College, East Lake, Ala.—Prof. A. D. Smith, Chairman Faculty. Judson Female Institute, Marion, Ala. Rev. R. G. Patrick.

### OUR PAPERS.

The ALA. BAPTIST, Montgomery, Ala.

### TWO USEFUL BOOKS.

In a recent treatise on the duties of a pastor it is suggested that every pastor who desires to do the most effective work should keep two record-books, the one a register of the families connected with his congregation, the other a history of the spiritual life of the individual members of the church. In the smaller churches such records, while useful, may not be indispensable; but in the great churches of our cities they will prove of great value.

The first book mentioned is something more than a simple roll of the membership. It contains in order the name of each member of the various households represented in the church, indicating who are members and who are not, who have shown aptness in church work and who need developing. Such a book puts the congregation before the pastor at a glance, aids him in arranging his committees so as to have all classes represented, and indicates the direction in which he may reasonably look for the fruit of his labors.

The second book, as written, amended, compressed or enlarged by the shepherd of the flock. It is suggested that this book be kept under lock and key, and that it be destroyed at the pastor's death.

We suppose few pastors keep such a book in fact; yet in his heart every minister is keeping a record. He has many motives for writing only the best things of his people. The true pastor not only looks for workers who may be helpful in the enterprises which engage him, but he watches for souls as one that must give account, tending with care and waiting for fruitage where the seed of the word is sown. He recognizes their failures as his failures; and apart from the real affection that he feels for them personally, his own success is bound up in their growth in grace and advancement in Christian knowledge and usefulness.

At the installation of a pastor Dr. Broadus once said: "You are deciding what you are going to think of your pastor, but what he shall think of you is of more importance." If he should show you his estimate of your spiritual power, your real effectiveness as a member of Christ's body, how would it comport with your own? If there is a difference, who is probably nearer the truth?

And if the pastor keeps no book, and has no memory for kindly deeds, quiet sacrifices, unswerving fidelity, or the courtesies of these virtues, there is a book of remembrance written before the Lord. What does it contain? It will never be destroyed. How shall we meet the record? How?

This following note shows how the ALABAMA BAPTIST is imbedded in the affections of at least some of its readers:

VINCENT, ALA., May 27.  
Editor Alabama Baptist: My father was a subscriber to your precious paper from its infancy to his death, and it was his request that I have the paper continued in his name. J. P. Ficker, as he wanted his grandchildren to read and profit by its teachings. I send you \$1.50. I am his daughter, and appreciate the paper. Hoping the paper may prosper, I remain your sister in Christ.

MRS. A. E. McGRATH.

The man who heeds calls to God will always be able to help others.

We admire modesty. The retiring, unpretentious kind that does a good deed or a deserving work, not for the "personal glory" that is in it, but because it is right. In that matchless sermon on the mount, Christ gave out a caution: "Therefore when thou dost thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men." Some people are never happy unless the newspapers are puffing them, even at the expense of truth. They want notoriety. Such ambition is disgusting and the subject of severe criticism. Some politicians, who are only third rate and can never gain eminence on their own merit, seek the boosting of the newspaper. Of course, no preacher of the gospel is guilty of such obnoxious conduct! The specially deserving, true and tried, shrink from public praise, if it has to be elicited directly or indirectly by their procurement. What they do is for the good of somebody, or some just cause. Such was the earnest and effective aid rendered by Rev. A. J. Dickinson, D. D., of Selma, in raising the money to settle the Judson debt. In conversation with some brethren a few days since, we were told how zealously and continuously he collaborated with Pres. Patrick in bringing about the satisfactory result. It was a labor of love with him. What he did was without remuneration and at his own expense. We give this little bit of history because it is due to our worthy brother. We were glad to know these facts, that we could chronicle the same. Render unto Caesar the things that are Caesar's. We have also found out through others that Rev. Geo. B. Eager, D. D., of Montgomery, was a diligent collaborator with Pres. Patrick and Dr. Dickinson in accomplishing the result above referred to. It may be that others deserve credit for what they did along the same line, of whom we have not heard. We give these two instances, because it is just to do so. Had we waited to get the above facts from these two brethren we never would have received them, perhaps. Patrick, Dickinson and Eager for the Judson; Hale and Gray and Hobson for the Howard, each deserves the gratitude of a grateful brotherhood. Such services we delight to record and the denomination to know.

Bro. M. M. Wood, who is now the financial agent of the Howard, is also deserving of praise. His labors, and in due time he will receive his reward.

"Power from on high" was promised the primitive preachers of Christianity as an endowment without which success was impossible. Is it any the less true today? Is there any real success in spiritual work save that which is done as a result of descending power? In the memorable interview with Nicodemus, the Master said that unless one were born from above he could not enter into the kingdom of heaven. That power which re-creates the soul and transforms the character is the promised power which is meted out, not only in proportion to need, but in proportion to legitimate use.

"Power from on high" is not pulpit eloquence merely, though it may choose eloquence as its channel of transmission; it is not fervor, though fervor may be its vehicle to convey grace to the waiting soul; it is that thrill which finds an affinity in the anxious heart of the listener when once the preacher is "endowed with power from on high."

How may this "power from on high" be obtained? It is the result of closeness of contact with Christ. Even as a result of his magical touch the sightless orb glittered with fresh vitality, and the muscles unstrung by disease resumed their natural functions, so that the paralytic leaped as the roe, so by the close embrace of the Master we derive that power which pierces the inert conscience, stirs anew the affections of the heart, and fixes the sense of trust upon Him who is our Redeemer and our Lord. Prayer is the one appointed medium of securing that power. If we would prevail as workers, as preachers, as parents, as teachers in the sacred class, we must go to our work fresh from our closets.

It is said that the knees of McCheyne were hard and horny as a result of his frequent exercise in prayer. Feed the soul and it will thrive, yes it will become a life-giving source to all around.

At the recent convention at Wilmington a speaker said that some one was talking to a scientist who was skeptical as to religion. Hoping to turn the scientist's thoughts

in the right direction, the Christian asked him to explain the meaning of the Scripture, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." To this the man of science readily assented, and in due time presented an elaborate essay on the properties of light. The disappointed questioner then asked a Christian negro if he could explain that text, and he promptly answered, "Yes; it means that de blood-washed sheep must bleat around the fold so dat dem dat's lost will know what to come and be saved."

The following paragraph from the Commonwealth, of Philadelphia, indicates that the Northern Baptists fully made up their minds to pay the debts of their two mission boards. Perhaps we of the South might take a hint in the matter of self-denial:

The half million debt on our Home and Foreign mission societies is practically assured. At this writing, indeed, \$30,000 are still required. But American Baptists will be neither true Americans nor worthy Baptists if they lose the debt of Gordon's church in North Carolina. Some of our young people in New England have done without the mid-day meal for a month, in order to help pay this debt. Many of our pastors and others remained away from Pittsburgh, and gave to the debt the amount they thus were able to save.

### FIELD NOTES.

Rev. P. G. Maness will return from the Seminary to his home at Shoultz, Bibb county.

C. C. Pugh, Seminary, Louisville, Ky.: Please change my address from Louisville to Springfield, Ky. Will move out to take up my work there next week, and do not feel that I can get along without the ALABAMA BAPTIST.

We give somewhat extended space to the notes of the preachers' meeting at Headland because we hope that it is not only the beginning of better things in Southeast Alabama, but that it will also provoke the brethren to hold similar meetings in other sections. Try it, brethren.

We have received lengthy reports of district meetings and conventions embracing the fifth Sunday in May. We must have time to examine them and see what part of each would be of value to our readers. We thank the clerks for taking the trouble to send us the reports, even though they may not be published.

port of the Sunday-school Board to the convention, Dr. Hatcher, ex-Gov. Northern and others spoke in high terms of its management, and said its success was quite remarkable. The advertisement of the Board in this issue shows that the prices of its publications have been reduced. We hope to print extracts from the report of the Board which will be interesting to our readers.

Moulton Advertiser: Dr. Kitchens, of Hartselle, and Jonathan Orr, of Danville, two zealous Baptist brothers, came down Tuesday to work up a deeper feeling for the missionary cause in this association. Laymen who will leave their business and travel so far to speak a good word for their Savior, show beyond question that they are imbued with the true spirit and willing to make any sacrifice to advance God's kingdom.

Greenville: The prayer service was unusually interesting last week. The subject for the meeting was, "The water of life. No preaching Sunday, as pastor Hubbard was in Talladega attending commencement. The annual Sunday-school picnic took place May 28. The happy throng was entertained in various ways: swings, games, songs, recitations, a sack race, etc.; a good dinner, ice cream, and general sociability followed.

Mrs. Gertrude Ingram, Snow Hill: I enclose you \$1.50, my subscription for the ALABAMA BAPTIST for this year. I subscribed last year through Miss Maud Bradley, and now find that I can't do without it. Think every Baptist ought to take the dear old paper.—[Our young friend (from whom, by the way, we have not heard in some time) did not know how much good he did when he persuaded a friend to subscribe for the paper.]

We have received an invitation to the marriage of Miss Luliah Dickinson and Mr. Edgar Herman Jewell, at the Female Seminary, Gainesville, Ga., on yesterday, June 2. The bride is well known in Alabama, where she was born and reared, as one of the most accomplished of the Judson graduates, and then as a teacher in the Seminary at Gainesville. She is a young lady of great merit, and we wish for her a full share of happiness and success.

W. J. D. Uphaw, Rossford, June 1: We are in the midst of a great meeting. Bro. Whittle is still with us, and the people are charmed with the sermons which he is preaching day and night. The Lord is greatly blessing his earnest labors. We are having precious cottage prayer meetings all over town every afternoon, which are doing much good. We also have a merchants' meeting each day at one of the stores. God give us Rossford for Christ. Pray for us.

A ministers' and deacons' meeting began Friday last with the Opelika church. Ministers Roby, Brewer, Lloyd, Anderson, Catts, Grimes, Gregory, Wallace and Hudson are recalled as being present. The introductory sermon was preached by Rev. Hugh Wallace. The discussion in the afternoon on the influence of churches on the world was interesting and instructive. We could spend only a few hours with these brethren. The Opelika church is now without a pastor, Dr. Roby having resigned in order to take a greatly needed rest.

F. E. Tompkins, Inverness, Ind.: Our district association, which is organized by electing J. E. Jenkins moderator and the writer clerk. The topics presented in the program heretofore published were discussed. They related to the spiritual good and religious improvement of the individual, the family and the church. A Sunday-school mass meeting was held at 10 o'clock Sunday morning. We had two sermons by Elder Jenkins and one by Elder J. W. Hightower. Pastor A. E. Pinckard was the only other minister present. We had an excellent meeting.

The pastor, Dr. McGaha, at Pratt City, recently held a meeting in the tent for two weeks, evangelist J. V. Dickinson doing the preaching. The greatest meeting in the history of the town. Seventy-eight additions to the Baptist church, with more to follow. This makes more than a hundred additions since Dr. McGaha began with them in January. One hundred and five dollars for State missions. More than fifty had been previously given to that object. The church is in fine condition, and ahead in its contributions to all purposes. Dr. McGaha is the most popular preacher in the city, and is doing magnificent work.

Rev. Geo. W. Townsend, of this city, will hold protracted meetings.

He has a large tent which will be used when policy or necessity may dictate. It is believed that many persons will attend service in a tent who would not go to a church. Be that as it may, the gospel when preached in a tent is just as efficacious as when preached in a church. Bro. Townsend did a good work in Montgomery in organizing West Montgomery church and in the erection of the neat and comfortable church building there. It was largely through his personal efforts that this was accomplished. Bro. Townsend delights in preaching the gospel, and is fond of protracted meetings. Those who wish his assistance may correspond with him at Montgomery.

Bro. Moncrief, the representative of the ALABAMA BAPTIST, sends these notes in connection with the meeting at Headland: "Bro. A. J. Preston, the evangelist of the State mission board for this section of the state, is a preacher of great earnestness. He is a man of uncompromising, whole-souled piety, and is much beloved by all who know him. He is doing a splendid work among the churches of southeast Alabama.—The Baptist church at Headland is progressing very nicely under the ministry of Bro. F. M. Hauser. He has grown into the love and confidence of his people, and is doing much good.—While at Headland I was entertained at the home of Mrs. M. A. Oates, which was rightly called, by one of the brethren 'the preacher's home.' I have never been more delightfully entertained anywhere than in this pleasant home.

J. M. McCord, Blocton: We closed a fifteen days meeting at Blocton last Monday night which resulted in untold good. Bro. A. E. Burns, evangelist for northeast Alabama, did the preaching the last week. His sermons were soul stirring, and we thank God for them. A great many people were turned away for want of seats, while many stood through the entire service every night. Many of God's people made up their minds to live nearer the Lord in the future. A large number of unconverted were awakened, and some of them were saved. There were ten additions to our church by experience and three by letter. There were two additions to the M. E. church and one to the Cumberland Presbyterians. We feel grateful to

the Lord for the power of his grace and for Bro. Burns' labors of love. The State Board of Missions is fortunate in having such a worker as brother B., but more fortunate are they to whom he ministers.

A. B. Metcalf, Elba: The services at my churches for the past two Sundays were so pleasant and profitable that I must tell you about them. The third Sunday, at Damascus, four were received for baptism and one by letter. This church is in a community where there are a great many Campbellites. They will not allow their members to hear Baptist preaching when they can help it, but this time a great many of them were present, and two of them believed the gospel and demanded baptism.—I was at Clintonville last Sunday. Preached to a good congregation on Saturday, and on Sunday the house would not hold the people. We had a good service, and baptized four persons, one of whom was Bro. B. Harper, who is about forty years of age, and one of our best citizens. Immediately after baptism we had preaching, and Bro. Harper offered to be a help to the church, and not a drone.

We much regret the failure to mention in last week's paper the marriage, on May 19, at Atlanta, of Mr. J. Emmette Collier and Miss Jennie Roy Clowe. Mr. C. is a son of our Bro. J. B. Collier, of the Baptist Bible and Book Department at Montgomery. He was reared at Opelika, but for some years was in business in Atlanta, and latterly has been engaged at Demopolis. He is a druggist of high standing, and his personal popularity is bounded only by the limits of his acquaintance. The bride has most excellent mental endowment, and is in every other way entirely worthy of him whose name she has taken. On the night after the marriage a reception was given the young couple at the groom's family home in this city, where a number of friends assembled to show their interest in and express good wishes for the principals in the important event. The time was passed most pleasantly, and the kindly interest excited in the young husband and wife follows them to their home at Demopolis.

On account of the small-pox scare along the Mobile railroad, the fifth Sunday meeting was not held at Letohatchee. One visitor, however, who had not heard of the postponement, greatly enjoyed meeting with old friends and with brethren and sisters with whom we worked and worshipped in days past. And it was especially pleasant to preach to the people on Sunday in the beautiful new Baptist church. The interior of the house looks very much like that of a city church. Dr. Powell said they are indebted to the ladies for most of it, and as it is very much like them to do such things, we accept it as a fact. Two pretty and tasteful memorial windows of Bro. S. A. Satterwhite and his wife, which were placed there by their son and daughter, add interest as well as beauty to the church. Bro. Frymire, a licensed minister, is the enthusiastic superintendent of the Sabbath-school, in which old and young show commendable interest. The people of the village are quite hospitable, and appear to be prosperous and happy.

S. O. Y. Ray, Midway: I want to tell you, before it gets too old, that I went to the convention, and that my churches paid my way and gave me money to spend besides, making it quite an enjoyable trip. Very few preachers have as good churches as this scribe.—Our Methodist brethren have just finished a very handsome house of worship, which cost them about \$1,500; and now the Baptist—well, about next winter I will write you more along that line.—We are glad to report Maj. Feagin in his new house, which is almost as good as the one burned last winter, but of course the many valuable things destroyed can never be replaced; however, they are happy and comfortable.—Our young men and girls are already returning home after a year off at school. By the way, we have ten girls and six boys away at school, and five girls and two boys teaching at different points. This is a fine showing; and yet out of all this number only one of these girls is in the Judson, and only one young man a graduate of the Howard. We intend to try to change this state of things.

Dr. Rietoro Hinta, Secretary of the Japanese Legation in Vienna, has published in German a book entitled, "Thoughts of a Japanese about Women," in which he tells interesting things about his countrywomen. He says one thing which we wish could be said of even all professing Christians in this country. He says: "Theatres and balls do not exist for the upper classes; to dance would be immoral."

Editor Alabama Baptist: I would like to say how I enjoyed the Southern Baptist Convention and how I have tried to make my brethren enjoy it by telling them about it since my return. But let it be enough to say that I did not go only to "see and be seen," but in visiting my churches on my return it has been my aim to make them feel that it was their convention that was such a great success at Wilmington. I have by letter or word of mouth communicated with quite a number of the churches in our association in order to put them in touch with the work done and

## YOUNG PEOPLE'S DEPARTMENT.

EDITED BY W. A. HOBSON, East Lake, Ala.

The election of a Secretary for the Southern Union, to succeed Bro. Jordan, was left to the Board at Birmingham, and no time will be lost in securing the man; but in the meantime let us push along our work in the local Unions. The policy of our work is already agreed upon, and we need not wait for a secretary. Let some live worker in each Union take up the canvass for the official organ of our work, The Baptist Union, published at Chicago. But our own state paper must not be neglected, and especially when the state organ has done so much for our work, and shows such heartiness as has the ALABAMA BAPTIST.

The topic for June 6th is "How to help my Church and Pastor," but the comments will be confined to the latter part of the subject.

### "HOW TO HELP THE PASTOR."

[Prepared by J. V. Dickinson.] A personal letter from the writer, who has been, but is not now a pastor, I believe to be the most helpful way of presenting the subject; and as advice is fashionable in personal letters, it is furnished without apology.

First. Pray for your pastor and the life of any man is by way of the throne, making the mercy-seat your starting point. I repeat, pray for him. The pastor needs your prayers for the maintenance of his personal piety, and his growth in grace. He is a man, and as such, has the same struggles against temptation that you have. The notion that the life of a minister is free from temptation, popular as it is, is beside the mark. The pastor has temptations too numerous to mention, both as a minister and as a man, and they are often multiplied and intensified by the members of his church.

Second. Get all the help you can from his ministrations. Feed on his sermons instead of giving them the ear of a critic. A sermon is not (or ought not to be) a work of art, but a message from above. The minister is commanded to feed, not critics, but sheep; and if critics starve, it is by no means evidence that the pastor has not properly performed the functions of his office. Pray earnestly and believingly for the Holy Spirit to guide you into the truth as the pastor furnishes it in his sermon, and you will be sure to find something helpful in it.

Third. Give to others all that you get. Not before you get it yourself, but after you have thoroughly considered it and applied it to your own heart and life. That which has helped you—strengthened by your own experimental testimony—will be helpful to some one else; and each loaf divided with another will yield twelve baskets of fragments for yourself—if possible, richer and better than the loaf.

Fourth. Let the pastor know that he has helped you. Do not flatter. If he has sense and religion, flattery will disgust him; if he is lacking in either, it will spoil him, if indeed one so lacking can be spoiled. It is encouraging to the pastor to know he has succeeded in doing good. Of the quality of a sermon he is most likely a better judge than you. If he is a true minister of Christ, he would rather do good with a poor sermon, (humanly speaking) than make a reputation with a fine one that helps no one. It is well to tell the pastor he has helped you, and better still to let him observe in you increasing faithfulness to duty.

Fifth. Speak well of your pastor to others. This will enlarge his opportunity for usefulness. It will increase his congregations, and most likely they who are added to the congregations will come expecting to be helped—a most helpful spirit for them and the preacher.

Sixth. Tell him of opportunities—not yours, but his opportunities—to do good. Do not load your own opportunities on him. Tell him of any one you may know to be sick or in trouble, but at the same time visit them yourself. It is as much your duty as his.

Seventh. Remember that he generally has as much to do as one man can do, and if he is not doing it, speak to him about it in the spirit of kindness and love, after you have spoken to the Lord about it. The pastor has much to do that others neither see nor hear of, and you will likely misjudge him if you do not bear this in mind. If he should happen to pass you without speaking, remember that there are a few subjects in the universe of as much importance to yourself, and that his mind may be on one of these subjects. If he should not know you, bear with him, and remember that he is not commanded to know you, but that you are "to know them which labor among you and are over you in the Lord, and admonish you;" and to esteem them very highly in love for their work's sake." (1 Thes. 5:12.)

For the Alabama Baptist. Bentley's Note 9.

Editor Alabama Baptist: I would like to say how I enjoyed the Southern Baptist Convention and how I have tried to make my brethren enjoy it by telling them about it since my return. But let it be enough to say that I did not go only to "see and be seen," but in visiting my churches on my return it has been my aim to make them feel that it was their convention that was such a great success at Wilmington. I have by letter or word of mouth communicated with quite a number of the churches in our association in order to put them in touch with the work done and

promises made at the convention. If our Baptist people just knew the situation and the demands of our work they would be more interested and consequently more liberal and more prayerful in the work.

I sincerely hope that Alabama will come up with the \$500 promised to assist in meeting the Foreign mission debt. I know that we have done very well in our home work this year, but let us now come right into line in honoring our Lord by clearing the books of debt. Brother pastors, you are largely responsible for present conditions. God's servants as overseers and leaders under the great Head of the work are the ones who must finally be held responsible for the failure or success of missionary effort. True, we need most of all to labor for the salvation of the lost around our church doors, but after all it seems to me that more thorough development of those within our church doors is the most effective way of doing God's work. Individual development, individual effort, individual responsibility, appears to be the Bible plan.

Our services are well attended since spring has come, and the work all along the line is fairly good among my four churches.

At Ashland we recently organized a Ladies' Aid Society. In women who take with us in the gospel. Their help is great. Ashland and Bethany each are helping to clothe a child in the Orphanage. My churches gave near thirty dollars for Foreign missions during March and April, and we hope to keep up the good work.

Ashland. C. J. BENTLEY.

For the Alabama Baptist.

### Let Associations Act.

In your comment May 27th you nearly guess what I advocate in your issue of that date. I had stated my views much more fully in a previous issue. In brief, I propose that every association have some inexpensive agency of its own (let us call it an executive committee,) whose duty it shall be to press upon all the churches, beginning early and keeping it up all the year round, the various recommendations of the association and State and Southern Baptist Conventions, urging a prompt, full, constant compliance with such recommendations. The object of this proposition is to promote the development and co-operation of the churches, and this is also the avowed object of our associations and conventions. The resolutions we adopt are generally good enough on paper, but are much neglected by the churches, and therefore fail largely of the effects they are aimed at. The association adjourns, the messengers go home, the resolutions can't enforce themselves, and therefore are in a large degree fruitless. The executive committee, where one exists, receives no authority to follow up the recommendations of the association. Now let that authority be given in terms the most explicit. Nay, more, let it be made an obligation. And let it include the special calls of our conventions as well as of the association. If the committee make a full report of its year's operations at the next session of the association, the churches will know each one how the others are treating the united counsels of their messengers. By this means we can find out more definitely where our weak points are. Through such an agency in every association our secretaries and Baptist publishers will be able to keep things moving twelve months in the year.

Now, brother Editor, second my motion. Keep on seconding it. Let's get it well before our people against the meetings of the associations. If it is adopted generally, and efficient brethren are put on the executive committees, we will be in a position to make the resolutions of associations and conventions signify something. HERB.

We second the motion.—Ed.

For the Alabama Baptist. Missionary Convention

To be held with Monroeville Baptist church Friday, Saturday, and Sunday, June 11, 12 and 13. Friday, 11 a. m.: Sermon, W. N. Huckabee.

1. Relation of churches, associations, conventions and boards in missions. Wm. A. Parker, sr.

2. Relations and obligations of pastors and deacons in missions. Discussed by all pastors and deacons present.

Friday, 8 p. m.: Sermon, D. W. Ramsey.

3. Is not missionary work church work? A. J. Lambert.

Saturday, 10 a. m.: Devotional exercises. Collin Locke.

4. The Holy Spirit indispensable to success in missions. B. H. Crumpton and Wm. A. Parker, sr.

5. Who may be properly called "Missionary Baptists?" J. M. Hall.

Saturday, 8 p. m.: Sermon, B. H. Crumpton.

6. May church members evade contributions to missions? W. N. Huckabee, W. R. Lambert and Collin Locke.

Sunday, 9:30 a. m.: Sunday-school.

7. Is State, Home or Foreign missions a failure? D. W. Ramsey.

8. Convention sermon. Wm. A. Parker, sr.

9. Bible giving. B. H. Crumpton.

Sunday, 8 p. m.: Sermon. Preacher to be announced.

Volunteer speeches will be expected upon any and all the above topics. Everybody invited, and ministers especially.

J. H. RIVER, Pastor. Monroeville.

## For the Alabama Baptist.

### Notes of the Meeting.

The ministers' and deacons' meeting convened at Headland, Henry county, Thursday, May 27, and continued through Sunday. Without specification as to time, and omitting details, the following notes are given of things said and done:

Frank M. Hauser, pastor at Headland, was elected moderator, and S. L. Loudermilk, the new pastor at Newton, was elected clerk. Dr. A. L. Martin was excused on account of ill health from preaching the introductory sermon, but a most pleasant devotional service was led by Bro. Burdeshaw. In the afternoon the experiences, interests and plans of work of our pastors were very thoroughly discussed and enjoyed. Many rich, pithy and helpful thoughts were presented by A. J. Preston, W. C. Cleveland, W. H. Simmons, P. M. Calloway, jr., S. A. Savell, S. L. Loudermilk, Uncle Charley Pelham and others.

Bro. W. W. Harris, the new pastor at Abbeville, and S. L. Loudermilk at Newton, were introduced and a cordial welcome was extended.

At night Bro. W. H. Simmons preached on Judaism in missionary support.

Bro. S. A. Savell, of Halesburg, read a paper on the Holy Spirit, which led to very considerable discussion of the personality, office and necessity of the Spirit. Rev. M. M. Wamboldt, of Dothan, preached a good discourse on "Christ riding the white horse of victory."

Dr. W. C. Cleveland, of Columbus, presented an able paper on pastor's support. Of course there could not be much discussion following this paper, as the Doctor said nearly all that could be said, and in the best possible way. Bro. J. W. Dickinson, of Ozark, preached a good discourse on faith.

The committee on time, place and program was directed to arrange for holding the next meeting.

Bro. W. W. Falkner read a paper on pastors' duties, which was extensively discussed.

Bro. W. W. Harris preached a good sermon on "Entering and living in the spiritual world."

Bro. R. Deal read a paper on "Why the gospel should be preached to every creature." This subject provoked more earnest discussion than any before it. It was really an educational hour in missionary principles. There was one preacher who objected to the work, but really did not have information enough to tell his reasons! This anti-mission spirit is rapidly giving way before the light.

S. L. Loudermilk preached at night on regeneration—its necessity, and what it is.

An interesting Sunday-school mass meeting was held Sunday morning, led by W. P. Stewart, of Halesburg.

Rev. J. W. Dickinson preached at 10 o'clock. There was also service in the afternoon, and preaching at night.

There were thirty preachers in attendance upon these meetings, representing the best men and talent of Southeast Alabama. There were three or four hundred people in attendance. The people of Headland and vicinity greatly endeared themselves to the visitors by reason of their overflowing hospitality. Bro. Hauser presided well.

Bro. Cleveland is ahead, but our faithful evangelist, Bro. Preston, is in sight.

Bro. D. D. Moncrief, representing the ALABAMA BAPTIST, was present.

For the Alabama Baptist. Twenty Days in the Judson Association.

I entered the Judson association the 1st day of May, and finished my work on the 20th. We had all day service at every church except two, and they have a pastor who with his church withdrew from the association last fall on account of missions. I have never been more encouraged than I was in the old Judson association. Congregations fine and collections good, considering the scarcity of money. I shall never forget the kindness of the good people of the Judson. God bless them. A. J. PRESTON.

For the Alabama Baptist. Two Good Notes.

The ordained ministers of our church have issued a joint invitation to all white Baptist ministers residing or having pastorates in Pike county, to meet here at nine o'clock a. m., Friday, June 4th, for a free and easy confab on Baptist interests in the county. We greatly desire a full attendance of these brethren.

More than six hundred signatures of lawful voters are necessary to secure a liquor license in our county. Out of the entire number affixed to the petitions last winter only two names belong to members of the First Baptist church at Troy. The church has notified them to appear at next conference and answer to the charge of having willfully departed from her fellowship. It is said no other church in the county, of any denomination, can make so creditable a showing on this subject in proportion to numbers.







